



40+ Rewards for Sending Peace and Blessings upon Prophet Muhammad (ﷺ)

Description

Bismillah Wal Hamdullillah Was Salaatu Was Salaamu âllâh Alaa Rasoolillahi

Ammaa baâd:

SENDING SALAAT* UPON THE PROPHET (ﷺ ØµÙ Ø§Ù Ø¹Ù Ø³Ù).

[* i.e. saying âllâh Allaahumma salli âllâh alaa Muḥammadâllâh ()

* Imaam an-Nasaa'ee âllâh rahimahullaah- reported in his âllâh Sunanâllâh (no.1297):

âllâh Ishaq ibn Manṣoor related to us, saying: Muḥammad ibn Yoosuf narrated to us, saying: Yoonus ibn Abee Ishaaq narrated to us: from Burayd ibn Abee Maryam who said: Anas ibn Maalik narrated to us, saying: Allaahâllâh s Messenger (ﷺ ØµÙ Ø§Ù Ø¹Ù Ø³Ù) said:

<<Whoever sends a single salaat upon me, then Allaah will send ten salawaaat upon him, and ten sins will be removed from him, and he will be raised by ten ranks >>.

* Shaikh al-Albaanee-rahimahullaah- declared it âllâh Saheehâllâh .

*Shaikh al-Albaanee said in âllâh Sifatusâllâh Salaatâllâh (p.165): âllâh âllâh The most correct saying about the meaning of salaat upon the Prophet (ﷺ ØµÙ Ø§Ù Ø¹Ù Ø³Ù) is the saying of Abul-âllâh Aaliyah:

اللَّهُمَّ السُّبْحَانَكَ يَا مَنْ لَا يَمُوتُ وَلَا يَنَامُ وَلَا يَسْهُو وَلَا يَنْسَى وَلَا يَفْرَقُ وَلَا يَتَغَيَّرُ وَلَا يَكُونُ لَكَ عَيْنٌ تُغْفِرُ عَنْكَ وَلَا تَبْدُلُ أَمْرًا بِأَمْرٍ وَلَا تَحْكُمُ إِلَّا بِالْحَقِّ وَلَا تَعْلَمُ الْغَيْبَ إِلَّا بِمَا شِئْتَ وَلَا تَخْلُقُ إِلَّا بِقُدْرَتِكَ وَلَا تَهْتِكُ سَمِيًّا وَلَا تَجْعَلُ لِلْمَرْءِ مَالًا إِلَّا بِإِذْنِكَ وَلَا تَكُنْ لِشَيْءٍ مُدْبِرًا وَلَا تَكُنْ لِقَوْمٍ مُنْقَرِبًا وَلَا تَكُنْ لِمَنْ هُوَ أَكْبَرُ مِنْكَ مُتَوَكِّلًا وَلَا تَكُنْ لِمَنْ هُوَ أَهْوَى مِنْكَ مُتَّبِعًا وَلَا تَكُنْ لِمَنْ هُوَ أَجَدُّ مِنْكَ مُتَّبِعًا وَلَا تَكُنْ لِمَنْ هُوَ أَكْبَرُ مِنْكَ مُتَوَكِّلًا وَلَا تَكُنْ لِمَنْ هُوَ أَهْوَى مِنْكَ مُتَّبِعًا وَلَا تَكُنْ لِمَنْ هُوَ أَجَدُّ مِنْكَ مُتَّبِعًا وَلَا تَكُنْ لِمَنْ هُوَ أَكْبَرُ مِنْكَ مُتَوَكِّلًا وَلَا تَكُنْ لِمَنْ هُوَ أَهْوَى مِنْكَ مُتَّبِعًا وَلَا تَكُنْ لِمَنْ هُوَ أَجَدُّ مِنْكَ مُتَّبِعًا

Allaah's salaat upon His Prophet is His extolling him [[to the Angels]] and exalting him; and the salaat of the Angels and others upon him is to request this from Allaah-the Most High; and what is meant is seeking increase, not the initiation of salaat. al-Haafiz [Ibn Hajr] mentioned it in al-Fathâ .

* Imaam Ibnul-Qayyim-rahimahullaah, in his book "Jalaa-ul-Afhaam fee Fadliṣṣalaati was-Salaam alaa khayril anaam" (ØµÙ Ø§Ù Ø¹Ù Ø³Ù ØÙ)â, mentions forty benefits arising from sending ṣalaat upon Allaah's Messenger (ØµÙ Ø§Ù Ø¹Ù Ø³Ù ØÙ):

(The points with ** beside them are not authentically established)

1. Compliance with the Command of Allaah-the Perfect and Most High. [i.e. in Aayah 65 of Sooratul-Ahzaab].
2. Conformity with Him- He the Perfect- in sending salaat upon him, even though the two forms of salaat are different. So our salaat upon him is a supplication and a request, whereas the salaat of Allaah-the Most High-upon him is extolling and ennoblingâ |.
3. Conformity with the Angels in it.
4. Attaining ten salawaat [[plural of salaat]] from Allaah by the person who sends salaah upon him once.
5. That he is raised by ten levels.
6. That he has ten good deeds written for him.
7. That ten sins are erased from him.
8. That it is to be hoped that his supplication will be responded to if he precedes it with that. So it causes the supplication to ascend to the Lord of creation, when prior to this it was suspended between the heavens and the earth.
9. It is a means to attain his (ØµÙ Ø Ø\$Ù Ù Ù Ø¹Ù Ù Ù Ù Ø³Ù Ù) Intercession, if it is accompanied by a request for *al-waseelah* (a singular station inParadise) for him, or even if it is on its ownâ |
10. It is a means for forgiveness of sins â |
11. It is a cause for Allaah to suffice the servant with regard to whatever concerns him.

12. It is a means for the person to gain nearness to him (ØµÙ Ø§Ù Ø¹Ù Ø³Ù) on the Day of Resurrectionâ ;
- 13.(It has the position of being like an act of charity upon a needy person.)**
14. It is a cause for the fulfillment of your needs.
15. It is a cause for Allaah to send salaat upon the person, and for the salaat of His Angels upon him.
16. It is a cleansing (zakaat) and purification for the person.
17. (It is a cause for the servant to receive glad tidings of Paradise before his deathâ ;) **
18. (It is a means for salvation from the terrors of the Day of Resurrectionâ ;) **
19. It is a cause for the Prophet (ØµÙ Ø§Ù Ø¹Ù Ø³Ù) to respond to the one who sends salaat and salaam upon him.
20. (It is a cause for the servant to remember that which he has forgotten.) **
21. It is a cause of good for the gathering, and for its not becoming a source of regret for its people on the Day of Resurrection.
22. (It is a means to repel povertyâ ;) **
23. It repels from the person the description of being a miser, if he sends salaat upon him whenever he (ØµÙ Ø§Ù Ø¹Ù Ø³Ù) is mentioned.
24. He becomes saved from being supplicated against that his nose should be cleaved in dust, for abandoning it when he (ØµÙ Ø§Ù Ø¹Ù Ø³Ù) was mentioned.
25. It puts its companion upon the path to Paradise, and it causes the one who abandons it to err with regard to it.
26. It saves from the stench of a gathering wherein Allaah and His Messenger are not mentioned, and where Allaah-the Most High- is not praised and extolled, and where salaat is not sent upon His Messenger (ØµÙ Ø§Ù Ø¹Ù Ø³Ù).
27. It is a means for the completion of the speech which was begun with praise of Allaah and salaam upon His Messenger (ØµÙ Ø§Ù Ø¹Ù Ø³Ù).

28. (It is a cause for the servant's light to be increased upon the Bridge (asâ S iraat).) **

29. It takes the servant away from coarseness.

30. It is a cause for Allaah â the Perfect-to bestow favourable praise upon the one who sends salaat upon him, praising him to the inhabitants of the Heavens and the earth. This is because the one who sends salaat upon him is asking Allaah to extol His Messenger, and to honour, and ennoble him. So recompense conforms to the type of deed, so the one who sends salaat must in turn receive some form of this.

31. It is a cause of blessing for the one who sends salaat, in his self, his deeds, and his life, and the means of his welfare. This is because the one who sends salaat is supplicating to his Lord that He should bless him and his true followers; and this supplication will be answered; and recompense conforms to the deed.

32. It is a means for his attaining the Mercy of Allaah, since mercy is either the meaning of the salaat â upon the saying of some; or it is otherwise something necessitated by it, and required from it-upon the correct saying. So the one who sends salaat upon him must certainly receive Mercy.

33. It is a means to perpetuate his love of the Messenger (ØµÙ Ù Ø§Ù Ù Ù Ø¹Ù Ù Ù Ù Ø³Ù Ù), and to increase it, and to multiply it; and that is one of the essential fundamentals of Eemaan, which it will not be complete without; since the more a servant mentions the one he loves, and remembers him in his heart, and remembers his fine qualities, and those things which instill love of him, then his love of him will increase, and yearning for him will grow, and this will overcome his whole heart. But if he turns away from mentioning him and from thinking of him and of his fine qualities in his heart, then love of him will be reduced in his heart. So there is nothing more pleasing to the one who loves than seeing the one whom he loves, and nothing gives greater pleasure to his heart than mentioning him, and thinking of him and of his fine qualities. So when this becomes strong in his heart, then his tongue will praise and extol himâ ;

34. That salaat upon him (ØµÙ Ù Ø§Ù Ù Ù Ø¹Ù Ù Ù Ù Ø³Ù Ù) is a cause of his loving that person. So because it is a cause for the one who sends salaat upon him to increase in love of him, likewise it is a cause for him to love the one who sends salaat upon him (ØµÙ Ù Ø§Ù Ù Ù Ø¹Ù Ù Ù Ù Ø³Ù Ù).

35. It is a means for the guidance of the person and for his heart to have lifeâ ;

36. (It is a cause for the one who sends salaat upon him (ØµÙ Ø§Ù Ø¹Ù Ø²Ù Ø³Ù) to have his name presented to him, and for his being mentioned to himâ
!)) **

37. (It is a cause for the feet to be planted firmly upon the Siraat, and for the personâ s passing over itâ !)

38. That sending salaat upon him fulfils the slightest part of his rightâ€

39. That it comprises remembrance of Allaah and thankfulness to Him, and recognition of His Favour upon His servants in sending him. So the one who sends salaat upon him (ØµÙ Ø§Ù ØÙ Ø¹Ù ØÙ Ø³Ù Ø) includes in his salaat upon him remembrance of Allaah and remembrance of His Messengerâ ;

40. That salaat upon him from the person is supplication (duâ    aa.), and the persons duâ    aa. to his Lord and his requests to his Lord are of two types:

(i) His requesting his own needs and concerns, and whatever he requires throughout the night and the day. So this is supplication and request, and is to give precedence to that which the servant loves and seeks;

(ii) His requesting that He should extol His chosen and beloved servant, and increase him in nobility and honour, and make mention of him, and elevate him. So there is no doubt that Allaah-the Most High-loves that, and his Messenger (ﷺ) loves it. So the one who sends salaat upon him (ﷺ) has turned his requests, that which he desires, and that which he seeks towards that which is loved by Allaah-the Most High- and His Messenger; and he has given preference to that over his own needs and requirements. Indeed this that he seeks has become the most beloved of things to him, and that which he most prefers. So he has given preference to that which Allaah and His Messenger love over that which he himself loves. So he has given preference to Allaah and to what He loves over everything else, and recompense conforms to the action. So whoever gives preference to Allaah over everything else, then Allaah will give preference to him over othersâ€

[(**) The verifier of the book (Zaa.id an-Nushayree) indicates that these points (nos.13, 17, 18, 20, 22, 28, 36, & 37) are based upon weak ahaadeeth.]

Further points made by Ibnul-Qayyim in the book:

(1) **أَبَدًا** **أَبَدًا** Persistence upon remembrance (dhikr) is a cause for love to persist; and remembrance is for the heart like water is for the plants; indeed it is like water is for the fish: it cannot live without it. And it is of different types:

(i) Remembering Him By His names, His attributes, and by praising Him with them.

(ii) *Tasbeeh* (saying *subḥānallāh*: I declare Allaah free of all imperfections) of Him, and *tahmeed* (saying *al-ḥamdu lillāh*: All praise is for Allaah), and *takbeer* (saying *Allāhu Akbar*: Allaah is greater than everything), and *tahleel* (saying *Lā ilāha illallāh*:

None has the right to be worshipped except Allaah), and declaring His Glory; and this is what is usually termed as dhikr by the later people.

(iii) Remembering Him through His Rulings, and His Commands and Prohibitions; and this is the dhikr of the people of knowledge; rather the three types are their remembrance of their Lord.

(iv) And from the most excellent dhikr of Him is to make dhikr of Him by His Words.

He- the Most High- said:

(
 يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ حَافِظٌ
)

[Soorah TaaHaa (20):124]

[[Meaning: And whoever turns away from the remembrance of Me than he shall have a life of difficulty and We shall raise him up blind on the Day of Resurrection]].

So His remembrance here is His Speech, which He sent down to His Messenger; and He- the Most High-said:

(
 وَمَنْ يَعْصِ أَمْرًا مِّنْهُ فَإِنَّهُ يَمُنْ بِهِ ۚ وَمَنْ أَغْلِبَ
)

[Sooratur-Raâd (13):28]

[[Those who truly believe and whose hearts find repose in the remembrance of Allaah: Indeed in the remembrance of Allaah the hearts of the Believers find repose]].

(v) And from remembrance of Him -He the Perfect- is to make supplication to Him, and to seek His forgiveness, and to humbly beseech Him.â

(2) â Here there is a fine point for one who teaches his nation his Religion and that which he came with, and who calls them to it, and encourages them upon it, and has patience upon that; and it is that the Prophet (ﷺ) will receive extra reward in addition to the reward for his own deeds, receiving reward equal to that of all those who follow him. So the caller to his Sunnah and his Religion, and the one who teaches good to the Ummah, if he intends to bring about increase in this share for Allaah's Messenger (ﷺ) and its being granted to him; and his goal in calling the creation to Allaah is to draw closer to Him, by guiding His servants, and to augment the share of Allaah's Messenger (ﷺ) with reward of those who obey him-whilest they still receive their full rewards; then he will receive reward for his call and his teaching, in accordance with this intention; and that is Allaah's Bounty which He gives to whomever He wishes, and Allaah is the Possessor of tremendous Bounty.â

(Translated by Abu Talha Daawood Burbank â Rahimahullahu Taâ aala Rahmatan Waasiâ ah)

And then soofiyah claim the people of Sunnah do not love or Honour the Messenger of Allah!

Wallahu Taâ aalaa Aâ lam

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